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THE

# ADVOCATE OF PEACE

## AND UNIVERSAL BROTHERHOOD.

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### NATIONAL HONOR:—HEROISM.

BY REV. M. BALLOU, PORTSMOUTH, N. H.

War may be necessary, it is said, to assert and sustain the national honor.

This, of course, depends entirely on what is supposed to constitute honor. If what the Scriptures term “the honor that cometh from *men*” is meant, I confess that I have a very poor opinion of it, and am ready to grant, in sadness of heart, that probably it can be sustained by fighting as well as in any other manner. But if what the Bible terms also, “the honor that cometh from *God* only” is referred to, then it is clearly impossible to maintain it, by a practice that is in direct defiance of his requirements.

There is perhaps hardly anything about which more crude notions prevail than this. And it is very doubtful whether all those who are now most clamorous for what they term our national honor, have better perceptions of that noble principle than actuate the savage of the wilderness. Conventionally it may be one thing; really and truly it may be quite a different affair. The views which men have of national honor take their complexion from the peculiar notions they entertain of personal honor.

In the code of the street-brawler, or the grog-room bully, it consists in whipping an opponent, in what they call “an open field and fair play.” In the code of the finished gentleman, who feels above so vulgar an exhibition, the same principle is recognized, although it assumes a more polished form. With him, it consists in shooting his antagonist if possible; giving his antagonist, at the same time, a chance to shoot him! Or when dueling is not permitted, the assertion of personal honor assumes still other forms, pursuing its enemy perhaps under cover of legal enactments



or social customs, but maintaining throughout the same spirit,—hatred—and proceeding upon the same general principle—revenge !

Such are current notions in regard to personal honor, and I have been greatly puzzled to see wherein they differ in character from the popular idea of what constitutes national honor. National honor, it is supposed, can be maintained by fighting. If another nation has treated us unjustly ; if in any way they have wronged or insulted us, we must fight them.

Our honor is at stake—it is tarnished, and the stain must be washed out in blood ! If the plain truth could be spoke, I see not a single particular in which this idea of honor differs from that which governs the duelist and the street-brawler.

The true christian idea of honor, it seems to me, is as far removed from this as heaven is from hell. It consists of all those combined elements of character that entitle an individual to our esteem, reverence and love. It assumes a high moral tone. It will not descend to vice and outrage. It will have no connexion with cruelty or vengeance. Its chief characteristics are, an integrity that will not swerve a hair's-breadth from duty, an unbounded confidence in truth and justice and love ; a firm adherence to the laws of God, though death and hell rise up to oppose it : a forbearance that no insult can ever ruffle, and a forgiveness as broad and comprehensive as all the unkindness of men.

These are the elements of christian honor, and he who stands on this ground, stands infinitely higher than he who bases honor on violence, revenge and blood. And is it not the same applied to nations as to individuals ? Are not the elements of personal honor and national honor of necessity identical ? And if the street-brawler and the duelist violate all claims to the respect of the christian : if they both practice on a base and *dis-honorable* principle, what can we call the great death-struggle between nations, but a custom as much more dishonorable as the evils and wickedness it involves are greater ?

In fact, war has not even the poor palliations that may be urged for most personal quarrels. The individual who fights his enemy may plead great and sudden temptation, the powerful influence of excitement and passion. But in national quarrels, the grounds of offence are such as to have existed for a sufficient length of time to give opportunity for calm, sober thought.

Under these circumstances, to go to work coolly and deliberately and make all the deadly preparations for war ; to send out troops in cold blood to butcher their fellow men, men against whom individually they have no cause of offence, who may be considered entirely innocent, personally, has something about it far more base and detestable, as it blends the moral recklessness of the man-slayer with the calculating ferocity of the deliberate madman !



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Whether it is right and proper for christians to fight, is an important question at any time ; how much more so now ! The hour has come in which the philanthropist, the statesman, and the christian, must ponder it well or be recreant to his high trust. Who can be silent in such a crisis as now hangs threatening before us ?

Who that has studied war's fearful history can close his ears to the voice that is raised for peace ? who can walk up with a stoical indifference to an event which opens with devastation and death, and the end of which is veiled in the most terrific blackness ?

I cannot, I will not do it. Come what may, I will keep my skirts clear from blood. I can be killed if men will be wicked enough to kill me, but I cannot kill them, with that voice from heaven sounding in my ears, "thou shalt not kill," "thou shalt love thy neighbor as thyself!" No ! I will not do it. God gave me my powers for better business, and I am willing to trust their preservation to his care.

This is called childish cowardice. I think it deserves another and better name. I call it christian heroism, the highest form of heroism on earth. It is the heroism that glowed in the Divine soul of Jesus, that looked upon patient endurance and forgiveness of wrong as the noblest kind of honor, and that preferred death to dishonor.

That man is evidently a far greater coward, who shields himself behind his implements of war, than he who calmly faces his foe with no panoply but faith and justice, and no weapon but truth and love. And the Christian Missionary who plunges into the midst of a barbarous people, with no instrument of defence but the Gospel of his Master, displays more true courage, a thousand fold, than he who goes onward with all the panoply and enginery of war.

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## A SOFT WORD TO A NAVY CHAPLAIN.

BY ELIHU BURRITT.

Reverend Sir :—You profess to be a minister of Jesus Christ, and to teach that "unless a man hath the spirit of Christ, he is none of his." You probably admit, that the illustration of the vine, which the Son of God employed in his farewell address to his disciples, was not hyperbolic, but specifically expressive of the relation which every true follower of his must sustain to him. To be a christian, you admit, the human heart must be grafted into the heart of Christ, and receive from it the vital fluid of its spiritual life. You say, while that heart sustains this vital relation, its fruits, its sentiments, and the actions which express them,



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will be fruits, not of the spirit of the natural heart, but of the spirit which is in Christ: and that the more *Christian* an act shall be, the more of the spirit of Christ will be in it. In speaking of diamonds, we express their value by saying they are of such and such *water*. In speaking of actions of Christian duty, jewels that are to stud the diadem of a God, we may express their quality analytically by saying they are of such and such a *spirit*: that is, in the ore of grosser motives, are contained, as it were, so many *grains* of the spirit of Christ. Now, then, let me tenderly entreat you to analyze the qualities of your calling, as Chaplain in the Navy; to investigate the nature of your engagements to a human government.

Professed minister of the Gospel of Jesus Christ, were you ever present at a naval battle? If so, let me ask you, in all sober honesty, was that scene ever outdone by any spectacle ever enacted on the red, burning pavement of hell? Among the painedest fiends of the pit, fallen farthest from the presence of God and the reach of hope, were there ever the exercise and exhibition of more diabolical malignity and frenzied ferocity than burn and bellow in that raging hell on the sea, a *naval battle*? And you, without a question or a scruple—with the sandals of the Gospel of Peace professedly bound to your feet—are to stand, in the glare of the lighted match, and as it were, knee deep in the ready brimstone, and stayed up by butchering-irons, and with one girded to your side, you are to open the awful scene by spreading your hands towards heaven and praying that the spirit of the blessed God of love would descend to render more intense the flame of that hell which human hearts and hands are about to kindle for mutual destruction! You are to draw near to the great white throne of God's mercy on one side, and your fellow minister, of another nation, on the other, and both laying at once your blood-invoking hands on the spotless robes of Christ's righteousness, implore his presence amid the howling tempest of fire and smoke, and the hotter torrents of fiendish malice; amid the red lava of a thousand iron volcanoes and maddened hearts: amid the steamy atmosphere of human blood, spouting in hissing currents into the sea! And now, my dear friend, let me take you by the hand and look steadfastly into your heart's eye, while I ask: What if God should take you both at your word! What if he should grant your prayer and descend into the affray, invested with all the Godhead of his attributes, his LOVE! You invoked him, a spirit, to descend and cover the heads of the combatants. Suppose he should come in spirit, in the spirit of Christ; and in the fullness of that spirit, should enter every heart; so that every officer and private should be made instantaneously as near like Christ as a mortal can be: would not every murderous weapon fall from the hands of those dark-looking sailors



and marines, and they fall upon their knees and upon each other's necks and give glory to God that he, in answer to your prayers, had descended, as at the attempted sacrifice of Isaac, and arrested their design and work of mutual butchery? And is this the aim and end for which you are pledged and paid beforehand to pray for the presence of God in any battle your nation may wage? Rest assured, they would drive you from the war-ship's deck, on the eve of action, if they believed there were the remotest possibility that God would hear your prayer, and be present to fill the combatants for whom you prayed, with the spirit of Christ.

Be not deceived; God is not mocked, nor will he mock you. If, in any of the emergencies of human life and duty, he comes at the cry of supplication, he will come as a God, and the manifestation of his spirit and presence will produce in the human heart "the same spirit which also was in Christ"—"In whom dwelt the fulness of the Godhead bodily," and who imparts of that fulness, grace for grace, to every one whose heart is open for its reception. To ask the presence of God in any other spirit, is to ask him to stifle the elements of his existence, or to assume those of a demon. If then, you do not wish to have the spirit of Christ, the spirit which breathed forth in his dying prayer on the cross, to pervade the hearts of the human butchers at the onset of battle, then I beseech you—as you would avoid a blasphemy which would make the fallenmost devil tremble—I beseech you never to raise heavenward your eyes and voice to invoke the presence of God on the field of carnage, or the war-ship's slippery deck; but to direct your eyes downward and pray that your paid men of blood may be inspired with all the fury that burns in the bottomless pit, to fight as near like fiends as the father of all murderers can make them.

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### THE SPIRIT OF PEACE.

Spirit of Peace, sweet vision, come again  
 Alluring phantom—stay thy wayward flight!  
 Forever distant must thy form remain,  
 Or fondly haunt, to vanish from my sight—  
 Yet I will watch, and in the hour of prayer,  
 Spirit, may hope to feel thy influence there.

Is it in dreams that thou art only found,  
 When the tossed mind is sunk in tranquil rest,  
 That thy fair shadow floats in brightness round,  
 And for a moment soothes the tortured breast!  
 Yes, yes, sweet spirit, beautiful thou art,  
 When thus in dreams thou steal'st upon the heart!



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There is a light falls on the distant sea,  
 From midnight stars that o'er its billows shine;  
 A music in the wild waves' melody,  
 That seems the breathings of thy voice divine;  
 I gaze, and fancy pictures thee afar,  
 In every silvery cloud, and Heaven illuming star.

I hear thy step upon the grassy mound;  
 I feel thee in the zephyr murmuring by;  
 The gush of waters, with their fresh'ning sound,  
 And the deep glory of the twilight sky.  
 No, not with pomp or splendor dost thou dwell:  
 Thy home, the lonesome wood, the mountain and the dell.

Spirit of Peace—once more my weary eyes  
 Turn to those fields that stretch beyond my sight;  
 To those dim hills that melt in golden skies,  
 And image there, thy wings of radiant light;  
 See thee in passing clouds, and catch the gleam  
 Of thy bright shadow in the glassy stream.

C. E. de P.

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## THE NURSERIES OF WAR.

BY REV. GEO. C. BECKWITH.

There has been in every age an almost universal conspiracy of influences, if not of direct efforts, to train mankind for the love and practice of war. The school, the fireside, the pencil, and the chisel, history, poetry and nearly every department of literature, have been from time immemorial its handmaids, and served to keep alive its spirit all over the earth.

I have recently met in my light reading, with some pertinent illustrations of this truth. Every cultivated mind is familiar with the life and character of the late Dr. Arnold, so eminent as a scholar, a teacher and a historian. History was his favorite study; and in his history of Rome, and his preliminary lectures at Oxford, he has left pretty large contributions to this department of literature. Had he lived twenty years longer he might have eclipsed, in fame and influence, nearly all the English histories.

But mark the early, irrevocable bias of his mind in favor of war. "He never lost," says his biographer, "the recollection of the impression produced upon him by the excitement of naval and military affairs, of which he naturally saw and heard much by living at the Isle of Wight"—his birth place—in the time of war; and the sports in which he took most pleasure with the playmates of his childhood, were in sailing rival fleets



in his father's garden, or acting the battles of the Homeric heroes with whatever implements he could use as spear and shield, and reciting their several speeches from Pope's translation of the Iliad. At the university, his friend and classmate, Justice Coleridge, says, "we fought over the Peninsula battles, and the Continental Campaigns, with the energy of disputants personally concerned in them." Such has been the training of nearly all historians; and as a natural, inevitable result, they have infused the war-spirit into the whole history of the world, and made it a most insidious eulogist of war and warriors. With such histories read by all the young, it will be well nigh impossible ever to train up a generation of real christian peace-makers.

Take another example from the gentler sex. Every body has read Charlotte Elizabeth; but her writings so strongly stamped with the impress of genius, and so decidedly evangelical in the main, are not pervaded with the true or free spirit of peace. The reason is found in her early education, and in the fact that, like Mrs. Hemans, she married a warrior.

Just take a specimen or two from her *Personal Recollections*. "At this period" during the threatened invasion of England by Napoleon,—“a new feature was added to the reminiscences of my earliest childhood. Military uniforms distinguished at least *two thirds* of the male congregation”—her father was an Episcopal clergyman,—“and *martial music* accompanied the psalmody of the churches. Thus were we in the midst of the excitement, and by no means idle spectators; for my brother, in whose character the *soldier had reigned predominant from babyhood*,”—this the son of a preacher of the gospel of peace!—“assembled all the little boys of the neighborhood, addressed them in a patriotic speech, and brought them”—those lads ten years old!—“to the unanimous resolution of arming in defence of their country! Those whose finances extended so far, brought *real* wooden guns and swords; others were obliged to content themselves with such weapons as they could shape out of the hedge; a six-penny drum, and a two-penny fife completed the military equipment; while on me devolved the distinguished honor of tacking sundry pieces of silk to an old broomstick, and presenting these colors to the corps with an oration breathing such loyalty and devotion to the good cause of freedom and old England, as wrought to the highest pitch the enthusiasm of the regiment, whose colonel was ten years old, and very few of the officers or men much older.”

Here is a pretty fair specimen of the war-nurseries all over the world. What an education for the future authors and teachers, ministers and rulers of Christendom!—No wonder that the war-spirit is so rife, from the professed followers of the Prince of Peace, so slow in coming up to the



teachings of His sermon on the Mount, and to the cheerful, energetic support of his cause, the perpetual pacification of the whole earth.

Poor Charlotte Elizabeth! Her own hand, and those of her doating parents, were unwittingly sowing the seeds of future bitterness to them all. "My beloved brother," she subsequently states, "had always manifested"—no wonder—"the most decided predilection for a military life. Often had he, in earliest childhood, toddled away from the gate after the fife and drum of a recruiting party; and often did he march and counter-march me, till I could not stand from fatigue, with a grenadier's cap, alias a muff on my head, and my father's large cane shouldered by way of a firelock. The menaced invasion had added fuel to his martial fire; and, when any other line of life was pointed out to him, his high spirits would droop, and the desire of his heart show itself with increasing decision. Our parents were very anxious to settle him at home for my sake, who seemed unable to live without him; and I am sure that my influence would have prevailed even over his long-cherished inclination, so dearly did he love me; but here the effect of my pernicious reading showed itself, and forged the first link in a chain of sorrows. I viewed the matter through the lying medium of romance"—of history too, she might have added with almost equal truth;—"glory, fame, a conqueror's wreath, or a hero's grave, with all the vain merit of such a sacrifice as I must myself make in sending him to the field; these wrought on me to stifle in my aching bosom the cry of natural affection; and I encouraged the boy in his choice, and helped him to urge on our parents this offering up of their only son, the darling of all our hearts, to the Moloch of war."

Further comments are superfluous; but how long shall such a pagan education of the young for the shrine of this Moloch be continued in Christendom under the full blaze of the gospel of peace?

## THE NAVY.

The little tract, "What is the use of the Navy?" has passed through many editions and been extensively circulated; but the friends of the Navy have not yet very clearly answered the question.

We again ask, what is the use of the Navy? It has been said, that by presenting a hostile front—by a dog-like shewing the teeth, it frightens other nations into peace with us. It is a poor rule that does not work both ways, and we would ask, why does not the *great* Navy of Great Britain frighten us, if our "*glorious*" *little* Navy is to frighten her? Officers of the United States Navy, are you such cowards as to be frightened



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out of war, because Great Britain has a large Navy? Or do you suppose that British officers are such cowards as to be frightened into peace by your little Navy?

You uphold the Navy as a peace-maker, do you? How happens it then that Great Britain has been so often and so long at war? Her great Navy does not seem to have had a very peace-keeping effect upon her. Perhaps our Navy may keep us at peace by being comparatively *so little*, and if smaller still, might answer the purpose yet better.

“The Navy is to protect Commerce.” Is it? In war there is no commerce to be protected, and in peace a very little Navy does as much protection as a very large one. For instance, France floats 1030 guns to every 100,000 tons of commerce, England 647 guns, and the United States only 100 guns to the same amount of commercial tonnage, and yet the commerce of all these countries appears about equally well protected. Suppose we should try a very much smaller Navy still? It *may* be that a few, small, pirate-catching vessels would answer all the purpose.

What *is* the use of the Navy? It has but one object, is maintained but for one purpose, and that is, *to fight*. It is, in the event of war for Oregon, to kill a thousand or two Englishmen, and in doing this, to kill a thousand or two Americans. It is to make naval heroes, rising up out of the hot steam of the battle, for men to worship. To gain glory for the country at the expense of life and human happiness. This is what a Navy is for in war.

And in peace what is it for? To expend some millions of dollars, the value of which comes back to the people in looking upon the well-dressed naval officer with his bright buttons and glittering epaulettes.

S. E. C.

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### AN AFFECTING SCENE.

BY REV. S. ILSLEY.

All recollect the excitement produced in the community, by the fear that Mexico would not submit to the annexation of Texas to this country without resistance unto blood. The executive of the nation feared this, consequently ordered a part of the navy, and nearly all of the army, to the ports and boundary of Texas. A part of the army had been garri-soned at Fort Constitution, at New Castle, about three miles from this town. Located as they had been among a virtuous community, they sustained a reputation for good morals. Many of them had families who resided near the Fort. Some of the soldiers were church members. Under



what circumstances they enlisted in the army we know not. Possibly some of them enlisted when under the influence of intoxicating liquor. A rendezvous without intoxicating liquors would meet with poor success. It is not long, since a former secretary of the war department observed that it would never do to give up the use of ardent spirits in the army and navy; "for," said he, "no one enlists when he is sober." Be this as it may, the time had come when these worthy men must prepare to leave under their commanders for Texas. It was about 10 o'clock in the A. M. when they were collected at this town to take the cars for Boston. Being clad in full uniform, they attracted attention; and the fact being known that they were to leave for the distant place of apprehended danger, enlisted the feelings of many in their welfare. The Depot was crowded. It had been before, on the arrival of some military company from a neighboring town or city, who for pleasure visited the place.

On all such occasions, there was a great deal of merriment. But not so now. There was all the stillness and apparent sadness common at a burial of the dead. The countenances of the soldiers were all sad. And though they were told that it was quite doubtful whether there would be a collision between the two nations, still, there was in their apprehension a possibility. And if not called to fight, they knew the sufferings and hardships which many from exposure and climate had endured in the Florida war. We were not personally acquainted with any of the soldiers; but it was one of those occasions when the deep sympathies of the soul were so stirred that all felt related to one another, and could not well refrain from interchange of thought. We took the liberty of asking the soldiers a few questions as to their views and feelings about leaving. We found that it was the bond under which they had come to serve for a specified time, that held them in the army. One stated that he had but six months more to serve, and just so soon as his time should be out, he should leave the army for home. Another stated that he had eighteen months to serve, and if alive when his time should be out, he certainly should leave the army. Another stated that though bound to go, he never should kill his fellow man, though he might be with others called to fight.

It seemed to us that another one cherished some hope of getting released, for as the cars were delayed in starting, he conversed with tears in his eyes, through the window of the car, with some one whom we took to be his brother. The scene attracted attention. One of the officers felt that it would not do to suffer the conversation between them to be continued, and ordered away the friend. But a simple prohibition to discontinue the conversation would not answer. He was obliged to stand by and see that the conversation was not protracted.



Never before did we feel so sensibly the terribleness of war. We removed from the place, and continued conversation with others. Never shall we forget how earnestly some who were leaving families behind, requested their friends to visit them. Some who were church members, made this special request of their pastor. These pious soldiers appeared to feel as uncomfortable with their uniform on as did General Fessenden, who, when attired in his military dress, was asked by a peaceful quaker if he had got his christian armor on.

How well it would be, if every one before going to war would count the cost!

*Portsmouth, Jan. 1846.*

## MORAL HEROISM:—ANIMAL COURAGE.

A DIALOGUE.

BY S. E. COUES.

*Alonzo.* Almost every man can fight. Courage on the field of battle is the common, the usual element of character. Collect an army of an hundred thousand men;—take all who come;—empty the prisons; set up the recruiting flag in the low taverns and tippling houses; fill up the ranks with the most ignorant, depraved, stupid of the population, and you will find scarcely one who cannot stand fire, after due drilling. “A coward either as an officer or man, I have rarely seen,” said a well known general. It is so; and this is nothing for human nature to boast of. Many animals, the game-cock and bull-dog for instance, will fight to the very death, disregarding the most agonizing wounds. No animal, the man or the bull-dog, thinks of pain or of danger, when the blood is up. Strange that we should do reverence to an element of character, common to the brute as well as to man!

*Alfred.* You mistake, you mistake. Animals fight only when the blood is up, but in war, how often does the true military hero stand in the battle, calm, cool and resolved; his pulse beats temperately; his mind is composed, though he stands before almost certain death. Is not this a high and holy trait? does it not shew a noble and elevated character? Is not such a man worthy of respect?

*Alonzo.* Can you not call to mind instances of the very worst of men, —highway robbers, murderers, assassins,—going composedly to certain death, the death of the gallows? To meet death with firmness is too common to merit any great respect.



*Alfred.* But the murderer who goes composedly to the gallows manifests callousness of feeling, not bravery.

*Alonzo.* It is the same in both cases. Some absorbing thought triumphs over the fear of death. "To die game," is in different phrase the motive. Men love reputation better than life. Think of the duelist!

*Alfred.* Who call you then the brave man?

*Alonzo.* He who can carry out into action the highest principle of our nature -- *love* -- whatever be the result to himself. He who fears neither calumny nor reproach. He who is true to his convictions of right, ever and always, come what will!

*Alfred.* And does not the military hero often manifest this heroism of soul?

*Alonzo.* I do not say that true heroism is never manifested in battle; but how many of the military would fight if there was neither reputation nor wealth to be gained by it? Is not reputation among men, or glory, the great, the acknowledged motive of the soldier? Make the profession as disgraceful as the hang-man's, and would you have many military heroes?

*Alfred.* I am sorry to hear you compare our gallant officers to hang-men!

*Alonzo.* What is the difference? Do not both kill for the *good* of their country. Because it is their *duty*? Let no more reputation attach to the soldier than to the executioner, and war is at end.

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### THE ANGEL SONG OF PEACE.

The silvery moon her light was streaming  
O'er Bethlehem's towers and fanes,  
And the shining stars of Heaven were beaming  
O'er Judea's grassy plains.

Where shepherds, while their flocks they tended,  
Their hearts to God upraise;—  
In songs, whose sweet accordance blended  
Devotion, love and praise.

But suddenly, a sweeter strain  
Comes from the far off skies,  
And anon, the sound is heard again,  
And anon, its echo dies.

"Peace! Peace! Peace on earth,"—  
Was the song of the seraphim,  
And the anthem too proclaimed the birth  
And sang the praise of Him,



Who should turn the hands and hearts of men  
 From their deeds of sin and strife,  
 And direct those souls to good again  
 That with evil thoughts were rife.

And the angels sang of "holy time,  
 When spears should be used no more,  
 When the din of arms, of war and crime,  
 Should cease from shore to shore.

"Of the milder sway of the Prince of Peace,  
 Sent from the realms above,  
 To fill the earth with a glad increase,  
 Of kindness, of faith and love."

And the shepherd group assembled there,  
 As they heard that song in heaven,  
 Then fell on their knees, with fervent prayer,  
 Giving thanks, for the blessing given.

T. D.

Worcester, March, 1846.

## UNIVERSAL BROTHERHOOD.

### GREAT SOCIAL MOVEMENT.

BY THE EDITOR.

Neither steam nor sail ever wafted to the American shore news of deeper interest to the well-being of humanity, than that brought out in the Cambria, on the 19th ult. Measures, both legislative and social, have been proposed and nearly perfected, which will change the attitude of the two nations toward each other, and bind them together in new and ever-strengthening bonds of brotherhood. All the interests that are dear to human nature and human society, have been arrayed on the side of Peace, and made eloquent in its behalf. Christianity, Consanguinity, Commerce, and common language and laws, are pleading for peace, and drawing us together with all the strength of their affinities. The force of these ties has come to be felt and expressed by the people of Great Britain in a depth of sentiment and form of utterance which must reach the governments of both nations. While the greatest statesman that ever honored that kingdom was urging through Parliament a measure calculated to fuse the Anglo-Saxon race into one great commercial, family circle, thousands and thousands of British subjects, embracing all conditions of society, were assaying to shake hands across the ocean with their brethren of the United States, and,—using the Indian metaphor—to brighten the chain of mutual friendship—to strengthen and multiply its golden links, to bury every reminiscence of hostility, and to revive every one of fraternal union and amity. This interesting social movement was noticed briefly in the last number of the Advocate; but as it bids fair to become one of the brightest items as yet entered upon the records of Peace, we feel constrained to give its history in full, for the reference of peace-makers of a subsequent age.

By the Hibernia, which arrived from England on the 23d of January, we received the following communication and document from Manchester.

Esteemed Friend, Elihu Burritt:—We make no doubt but thou wilt be quite glad to receive the enclosed documents. They will fully explain themselves; and as our time is limited, thou must excuse our saying much. The notice which the subject has claimed in so short a period as two weeks, we consider quite extraordinary. We hope it is indicative of a hearty reciprocation from our American brethren, and of the benefit that will result from such a friendly correspondence. Though personally unknown, thy name is



quite familiar to us, and we are confident thou wilt have pleasure in dispensing the enclosed papers to Editors and other persons, in such a way as may seem to thee best calculated to promote the cause. We shall wait with some anxiety for the result. May we ask thee to make us acquainted with it, either by a written communication or through the medium of some Newspaper. We propose from time to time, to acquaint thee with the progress of this movement, and if thou hast time and opportunity to do the same for us, we shall take it as a favor.

We write to the same import, by the same mail, to Mahlon Day, Wm. Hodgson, and Robert Smith of Philadelphia.

We should have said at the commencement of this, that we write to thee at the suggestion of our mutual friend, John Jefferson, of the London Peace Society, who says in a letter dated yesterday, in reply to our enquiries: "I think the best way would be, to send out a considerable number of copies to him (thyself) with a letter inviting his aid, and I have no doubt but it will receive prompt and accurate attention. I think the insertions in various papers are obtained almost by his (thy) influence. It is highly gratifying to find the matter so cordially responded to." This recommendation of our friend will doubtless be a sufficient apology for our thus addressing thee and requesting thy efficient aid in a cause which the enclosed documents seem to warrant us in now considering as one of no small importance.

By the same steamer, we forward a copy of tomorrow's Manchester and Salford Advertiser, also a parcel containing two or three hundred papers similar to the enclosed, and a few others. We hope soon to hear that a similar recommendation of International and Friendly Addresses has been signed in your country.

We remain thy sincere friends,

GEORGE BRADSHAW,  
JOSEPH CROSFIELD,  
PETER B. ALLEY.

Manchester, 2d of 1st Month, 1846.

The following is the appeal to the Merchants of the Realm, which we received with the foregoing letter, and which we immediately had printed on our "Olive Leaves," and sent to every newspaper in the Union, the name of which was known to us;

## AN OLIVE LEAF,



## FOR THE PUBLIC PRESS.

WORCESTER, JAN. 26, 1846.

MR. EDITOR:—If you can make room among your selected articles, for the following Circular, received by the Hibernia, you will apprise your mercantile readers of a new movement in Great Britain, in which they are peculiarly interested. It certainly would seem one of the most interesting social movements of the age; and, if meet with a cordial response and co-operation in this country, must give a new strength and compass to the unity and beneficent energy of the Anglo-Saxon race, which is manifestly destined to fill the world with the light of the gospel, and the blessings and silken bonds of Commerce, Civilization, and Universal Brotherhood. It is a general appeal to the Merchants of Great Britain, to address to the Merchants of America brief and earnest communications, demonstrating their dependence upon each other, as citizens of the world; the dependence of Commerce on Peace; their mutual interest and duty to do all in their power to avert the dire calamity of War, and to induce their respective governments to adjust all questions of international controversy, by pacific negotiations or arbitration; so that peace, prosperity and amity may reign unbroken and forever between two nations, whom God has made of one blood and brotherhood to fill the whole earth with the blessings of their unity. The following Circular has probably been sent, ere this, to most of the Merchants of Great Brit-



ain, and the next steam packet will bring out their appeals to their commercial brethren in this country. Now, Mr. Editor, if you can insert this, even on the outside of your paper, it will serve to prepare your commercial readers to receive, and respond to, the fraternal appeals of their co-partners in Commerce on the other side of the Atlantic.

ELIHU BURRITT.

## Peace! or War? Commerce! or the Sword?

### *Appeal to the Merchants of the Realm.*

FRIENDS AND FELLOW-COUNTRYMEN:—That a war with America would be a direful calamity—that it would utterly blast your prosperity—would, in fact, annihilate commerce, no one will attempt to deny. As little likely will it be not to acknowledge, that with such an awful contingency before us, “England expects every man to do his duty.”

And what is your duty? In the first place to think, that is, to think seriously, what war is: and secondly, whether you have it not in your power to avert so direful a calamity. I am perfectly persuaded that you have—that it is in YOUR power to maintain peace between us and our American brethren, without any compromise of national honor, without any sacrifice of right principle, without any loss of dignity, and without the most remote charge of pusillanimity.

Wars generally have been commenced, not for the benefit of the people, but for the supposed benefit of a class whose interests have by no means been identified with the people's interests. Happily, however, for this country and for the world at large, another aristocracy has arisen, our merchant aristocracy, who are identified with the people; whose very existence depends on the maintenance of peace; and who are destined thus to be honorably instrumental in banishing the demon war. Let them exert their influence—let the merchant princes of the realm speak—let it be felt that another aristocracy has arisen which can command an audience—let them insist upon it that the dispute be adjusted in a rational manner.

If two sensible people quarrel, they agree to an arbitration. And there is no reason whatever why two sensible nations should not do the same. It involves no compromise of principle, no compromise of honor. If we arbitrate, both nations will be gainers; if we fight, (which I pray we never again may do), both nations will be losers; and the people of the two countries are so intimately related, that we must hire men to be murderers of fathers, and murderers of mothers.

At the present juncture the free traders have a grave duty to perform. Without the blessing, the unspeakable blessing of peace, free trade were but a name. Recent events clearly show that this patriotic struggle is all but terminated. A war with America would indefinitely retard the final consummation, and the peaceful battle must then be fought over again. Could the Free Traders be induced to originate a movement, the peaceful, powerful cry of **ARBITRATE, ARBITRATE**, would be heard throughout the land, with a strength and a clearness that would force a responsive echo even from the walls of St. James's. America could not—England would not—refuse.

Up, then, and be doing. Let the Merchants of England address the Merchants of America; and as fellow-citizens of the world, mutually dependent the one upon the other, as men, and as brethren, let them deprecate so dire a calamity as war, and entreat their transatlantic friends to urge upon the American Government, that the dispute be adjusted by arbitration; and let them say that they have urged the same upon their own Government. The novelty of such a proceeding is no argument against it.

The merchants of the two nations keep too much aloof. Neither patriotism nor religion requires that they should stand still and see themselves annihilated. No, but the love of their country, the love of their common religion, require that they bestir themselves. The cementing influence of one such address as I have proposed, may be more easily imagined than described, and it would strengthen the bonds of both Governments, in resorting to arbitration. What then would be the effect of a hundred such addresses? They would prevent a war.

Think of these things; banish war from your very thoughts; and let your peaceful watchword be, on all occasions, and for all offences—**ARBITRATE, ARBITRATE, ARBITRATE**. You will thus find that you will have to make **NO COMPROMISE**.

P. S.—Should public meetings be unadvisable (which I cannot think), signatures might easily be obtained to such an address in any other of the customary modes. It would gladden the hearts of thousands on both sides the Atlantic, to see friendly addresses of this kind from the Merchants of this kingdom to the Merchants of the United States of America.

The propositions of these International Friendly Addresses received immediately a cordial commendation from many of the leading Journals of the British Realm, and from distinguished individuals. Among the latter are recorded the names of Richard Cobden, M. P. John Bright, M. P., Lord Morpeth, Lord Ridnor, John Bowring, M. P., T. M. Gibson, M. P., E. P. Bouverie, M. P., F. Thornely, M. P., James Montgomery, Joseph Sturge, Thom



as Clarkson, Douglas Jerrold, and a multitude of others, well known for their commanding talents and enlightened philanthropy. We subjoin the testimony of that universal philanthropist, both of the present and past age, the venerable THOMAS CLARKSON, who, from the threshold of the other world, breathes forth a prayer for peace.

PLAYFORD HALL, Jan. 18th, 1846.

MY WORTHY FRIEND: I am too ill at the present moment to attempt a long letter in answer to yours: and am, moreover, nearly blind: and being in the 86th year of my age, have no hope of being better. There is, I think, no request you could have made to me, with which I could more readily and with greater pleasure comply, than that of signing the American Address. War is only fit for wild beasts, and is below the reason and dignity of man. I really do think that the Addresses which you propose will greatly soften American prejudices, and lead to a happy result.

You will perceive by the above how blind I am; not being able to see when the lines end.

Yours truly, THOMAS CLARKSON.

To ———, Manchester.

Father Matthew also commends the Addresses with words breathing of the inner soul of his great humanity. Fresh from the glorious fields of moral conquest, where he has done and dared for the age deeds of omnipotent love, he speaks of universal Brotherhood in all the glowing diction of an earnest heart.

CORK, 10th of January, 1846.

MY DEAR FRIENDS: Nothing is dearer to my heart than the blessed subject of your esteemed letter. Universal Brotherhood—it has ever been the object of my ardent aspirations, and fondest hopes; and if impressions could be made on the inmost soul, you would find deeply, indelibly engraven on mine—Peace, Peace, Social Harmony and Fraternal Charity! I hasten to send back the documents with my humble name subscribed. May He, who, ascending above the highest Heavens, said “My peace I bequeath to you,” grant a speedy consummation to your labor of love.

I am, my dear Friends, yours devotedly,

THEOBALD MATTHEW.

The Cambria, which arrived on the 18th of February, brought over the most hope-inspiring intelligence for the friends of Peace. The British Government was on the eve of consummating an act of commercial policy which could not fail to quench the war spirit and silence the war-cry that had been excited in a portion of this country on the subject of Oregon. Beside this great pacific measure, those who stood at and nearest the helm of that Government, declared in and out of Parliament their earnest desire and design to leave nothing honorable untried in the endeavor to perpetuate unbroken peace between the two countries. Sir Robert Peel, in his opening speech before Parliament, thus expressed himself on this subject:

“We have no hesitation in announcing our sincere desire, for the interests of this country, for the interests of the United States, and for the interests of the civilized world, in continuing to strain every effort which is consistent with natural honor, for the purpose of amicably terminating these disputes.”

Lord John Russell, just before the opening of Parliament, adverted to the Oregon Question, in the following manner, in a speech at Glasgow:

The question of more or less territory—whether we are to obtain one-half, and the United States one half—whether we are to obtain a harbor in a particular position, or the United States are to have that harbor—these are questions on which it would be disgraceful for two such nations to go to war. I beg to state thus briefly these views, because I think declarations have been made on this subject of a very pernicious tendency. I believe the question is now in this position—that the majority of the people of the United States, and the majority of the people of this kingdom, wishing heartily all peace, the respective Governments will be able to arrange this matter without going to war. With these few words I beg to give, “Peace with all Nations.”

By the Cambria we received the following letters from our friends in Manchester, which gives some account of the manner in which the proposition of International Addresses had been received and responded to in England. They also advert to another movement in the Realm in opposition to the purpose of the British Government to enrol the Militia by ballot.

MANCHESTER, 2nd of 2nd MONTH.

ESTEEMED FRIEND ELIHU BURRITT,

We expect that long before this time thou wilt have received the documents which we sent by the Steamer on the 4th of last month, referring to a movement in this country re



specting Friendly International Addresses : we sent thee a letter on the subject at that time, and also many documents.

As explained at the time in that letter, we communicated with thee at the suggestion of our mutual friend John Jefferson. We shall have occasion to send a second letter by this packet on account of the weight of inclosures ; we therefore allude in this, particularly to the Boston Address, which was adopted at a meeting called there on the subject of the Militia. Our correspondent T. W. Matthews, a Baptist Minister, writes, " We had here on Monday evening the most numerous meeting I ever saw at Boston. Hundreds could not get in. The Mayor called the meeting, but John Noble, one of the Town Council, presided. The resolutions were strong and decided, as to the unchristian nature of all War in general, and as to the oppression and inequality of the Militia system in particular. The meeting was unanimous and enthusiastic. We also agreed to the enclosed Address to Boston in New England, and I forward it to you for a two fold purpose,—first, that you (who well know how, and that is more than we do) will get it presented to the Corporation of Boston in due form, and get it printed in the Papers of the place, and secondly, if possible, have it inserted in some of your local Newspapers," &c.

In accordance with the request made by friends in our Boston, we send it thee, to present to the friends in your Boston, and shall be obliged by thy good offices being used, to get it put in the proper quarters there.

There appears to be a considerable feeling throughout our country in reference to the proposed enrolment of the Militia ; it is looked upon as very oppressive, even by those who do not object to all War on our principle ; even to them, compulsory soldiering is not very agreeable. Large Public meetings have been held at various places—thou wilt probably receive some account of the one at Birmingham at which our mutual friend Joseph Sturge made very honorable mention of a friend of his, (and we hope we may now say, a friend of ours,) at Worcester, with whom thou art no doubt very well acquainted, in whose wish, that the two countries may be " welded together," we very cordially sympathise. There is to be a public meeting here this evening on that subject, to which we may allude in our other letter, and at which we hope that a " friendly Address" to America will also be agreed upon.

We propose sending a copy of the same pamphlet on International Addresses (sent you with other papers) to every Newspaper and Periodical in Great Britain and Ireland ; we perceive from Joseph Sturge's address at Birmingham that thou art in the frequent habit of communicating with the Periodicals in the United States. A friend of ours is very desirous of availing himself of the same opportunity in this Country, could thou kindly give us any practical hints as to the best mode of procedure ? for we are quite aware that there is yet much to be done before the Hydra-headed monster of War is destroyed.

With much esteem we subscribe ourselves,

Thy sincere friends,

JOSEPH CROSFIELD.

PETER B. ALLLY.

W. P. CUNNINGHAM.

MANCHESTER, 3rd of 2nd Mo. 1846.

ESTEEMED FRIEND ELIHU BURRITT :

We refer thee to a letter from us of yesterday's date, enclosing a friendly address from our Boston, to the Citizens of Boston, U. S., and giving particulars of the feeling expressed throughout our country on the subject of the enrollment of the Militia here. We are looking with some anxiety for a reply from thee, and the other friends to whom we wrote on the subject of Friendly International Addresses, by the last steamer. We never doubted your cordial response to the feeling which has been evinced here ; but still it is a lamentable fact, that there is a considerable number, who seem to delight in raising the war-cry. It is these parties who occasion the rumor of war, which is so dangerous in its consequences, and the dispelling of which is one of our chief objects. The Documents we now enclose will explain our progress since we last wrote. It has indeed been very satisfactory and very encouraging. Thou probably hast the opportunity of seeing Tait's Edinburgh Magazine. We refer thee to the leading article in this month's number. The conductors of



Chambers' periodicals have also applied for information, no doubt to bring the subject before their hundreds of thousands of readers. We are constantly receiving fresh newspapers containing allusions to this subject. And we think that the effect already produced may be looked on as very considerable, when it is borne in mind that it has been the work of only a few weeks, and accomplished by two or three individuals, who have not very much leisure time at command.

We might mention the names of several other towns besides those sent in the printed papers, where the Recommendation has been very cordially signed; and from all our correspondents we have assurances of the great pleasure which persons have evinced when they signed the documents; and if we may judge from the general tone of the letters received, our various friends who have obtained the signatures, have seldom had a more pleasing task.—The letter of our venerable friend Thomas Clarkson, will be read by thyself and thousands besides, with great interest. To characterize it, would be to weaken the force of so touching an epistle. Even in this short space of time, it may be said, that men of all classes and of the various religious denominations have already subscribed to the Recommendation. We have the Peer, Commoner, Clergyman, Minister, Sheriff, Magistrate, Mayor, Merchant, Manufacturer, Shipowner, Solicitor, Banker, Editor, "Poet, Statesman and Divine."

Thou wilt be fully aware of the great excitement which has been prevalent here, for two months past, on the subject of FREE TRADE. In fact we are surprised that we have induced any one to think about anything else. We are aware of the intimate connection between Free Trade and Peace, and have long been so. Had we heretofore been sceptical on the subject, the fact that during such a Free Trade excitement, a few obscure individuals had roused such a demonstration in favor of Peace, must have convinced us that the two are TWIN BRETHREN; at any rate, it shows the conviction on people's minds that in furthering the one cause, they are also promoting the other. And it is indeed true. The speech of our Premier on Free Trade, will do more for the promotion of permanent Peace, than all the Armies and all the Militia in all the world together.

Our meeting against the Enrolment of the Militia, was large and enthusiastic. Nearly 2000 persons were present; the room would contain no more, and many could not gain admittance. The meeting was addressed by several ministers and others. John Jefferson gave a very lucid statement of the bearing of the acts of Parliament on the Enrolment, and the atrocities practised under the system. The Petition to our House of Commons was unanimously passed; as well as the Friendly Address to the Citizens of New-York, which we forward to Lewis Tappan by this packet. We are also sending by the same packet the Address from Plymouth mentioned in the printed papers.

We remain thy sincere friends,

JOSEPH CROSFIELD,  
PETER B. ALLEY,  
W. P. CUNNINGHAM.

Nothing could be more happily conceived than the idea of these Friendly International Addresses, especially from towns in Old England having namesakes in this country. It would seem that the first settlers and fathers of New England and other portions of the Union, designed to erect an everlasting monument and memento of their filial attachment to the mother-land in giving names to their new homes in this western world. There is scarcely a town, great or small, or a hamlet, or river or streamlet, bearing a Saxon name, in England, whose memory is not perpetuated, and all its by-gone associations, in our rural nomenclature. If there were no other souvenirs of brotherhood, of heart and hearthstone affinities, to create a leaning toward each other in the people of the two nations, this nominal duplication, this reproduction in America of homes in England, loved and remembered in the spirit yearnings of our Pilgrim Forefathers, should be enough in itself to stay the fratricidal hand of war, and prompt greetings of fraternal friendship. The inhabitants of Old England's Boston, seems to have appreciated this sentiment, and to have been inspired by souvenirs of "auld lang syne," by touching associations of years long gone by, when her trans-atlantic daughter went forth from her to build to her remembrance a city in the



unexplored wilderness of America. The following is their Address to the citizens of our Boston. It was laid before the Mayor and Council of Boston, and the next steamer, we trust, will carry back a response worthy of such a greeting.

#### THE BOSTON ADDRESS.

"Esteemed Citizens of Boston, in New England :

"We the inhabitants of Boston, in Old England, assembled at a public meeting convened by our Mayor, in the Town Hall, 26th January, 1846, beg leave respectfully to present you this friendly address on the subject of International Peace.

"Two centuries ago, the inhabitants of your city, because they had received from this place the persecuted but truly venerable minister of the Gospel, Mr. John Cotton, honoured our town by changing the name of their own, and adopting that of Boston. We trust that the respect then showed, will always continue to be deserved ; and that friendship, along with commercial intercourse, will for all generations be perpetuated never to be interrupted by national jealousies, or by the horrors and crimes of war.

"We believe war to be an evil—a pure evil, unattended by any good in its motives, actions, or results ; an evil so tremendous, that no earthly consideration can justify it.

"We are convinced that war is destructive to all the interests of humanity, to happiness and liberty, to commerce and wealth, to science, arts, and civilization, to learning and intelligence, to philanthropy and religion.

"We regard war as unreasonable : for even should it prove which party had the most strength, it would never show on which side was the most right : and we doubt not that any good, which may in some cases be supposed to have resulted from fighting, could have been secured in a greater degree, more rapidly, more effectually, more widely, more permanently, and far more cheaply, by negotiation.

"We observe that any government designing an attack on the rights, liberty, happiness and commercial prosperity of any other nation, in all cases commence by assailing the rights, liberty, property, happiness and commerce of their own people.

"We consider War to be condemned alike by the voice of conscience and experience ; by natural and revealed religion ; and to be unworthy of the nature of man, and contrary to the will of God. We therefore protest against our being called out to fight either against you or any other portion of the one family of man. We hope to see the day when it will be proved that war is as needless as it is pernicious, that it may be avoided ; that the friends of reason and religion are able to awaken such a public sentiment on the subject, as will render it impossible for the selfish and the ambitious to turn the hand of man against his brother.

"Citizens of Boston ! permit us to exhort you to cherish and to spread these pacific principles ; till all nations shall repose amid all the blessings of universal and perpetual peace.

Signed on behalf of the Meeting, J. NOBLE, Chairman,

A Member of the Town Council of Boston, Lincolnshire, England.

BENJAMIN FARRINGTON, (Baptist Minister,) Secretary."

It may be proper to observe, that we had 1,000 of the above and the following Addresses struck off on our "Olive Leaves" and sent to all the Newspapers in the Union, whose address we were able to obtain ; and we are gratified to see that so many Journals have copied them.

#### THE HUDDERSFIELD ADDRESS.

"From the Manufacturers, Merchants, and other Inhabitants of Huddersfield and its Neighborhood,

"To the Citizens of the United States of North America.

"Friends and Fellow-Christians,

"Permit us to take this mode of communicating with you in a spirit of friendship and brotherhood, on a subject which is at present agitating the public mind, both in this country and in yours—a subject of immeasurable importance, in every point of view, to our mutual interests.

"We have observed with regret, in many of the public papers, on both sides of the Atlantic, the manifestation of a warlike spirit, in reference to the disputed boundaries in the Oregon Territory. As it is not our business, so we have no inclination, to enter upon the merits of the respective claims of the two nations—our object is to induce you to unite your efforts with ours, to avert the threatened calamity.

"That war under any circumstances, and especially a war between two countries, bound together by innumerable ties, as are England and the United States, would be a terrible calamity, is a self-evident proposition, whether as regards the severance of the nearest domestic bonds, the disturbance of our ever-growing Commercial and Political relations, or the disgrace of our common Christianity.

"And shall it be, that two of the most powerful and enlightened nations of the earth, thus united by the ties of religion, consanguinity, and mutual interest, must turn out, in the face of the world, to settle a dispute by violence and bloodshed ?



"Shall it be, that two nations so far advanced in civilization and refinement, must in the middle of the 19th century, adopt the brutish maxim of the most barbarous ages and countries, that 'might is right.'"

"Shall it be that two professedly Christian countries, both engaged in instructing and evangelizing the Heathen, must set such an example to the Pagan world?—Forbid it, Humanity! Forbid it, Justice! Forbid it, Christianity!"

"When private individuals adopt such a mode of settling their differences, and loss of life ensues, so great a crime is visited with the extreme penalty of the law. Happily, this manner of acting in private life is now chiefly confined to the most illiterate and depraved portion of the community, and why should we, in a national capacity, adhere to a barbarous practice, condemned by our own laws, in the relations of social life? If two intelligent and reasonable tradesmen differ, they settle the matter by arbitration.—And why should not all international disputes be settled by arbitration also? It is not only more sensible, more humane and more christian, but far more likely than a resort to arms, to terminate the disagreement to mutual satisfaction, and certainly with incomparably less expense to the Exchequers of both countries."

"We therefore appeal to you, the intelligent Merchants and Citizens, in all parts of the Union, to exert to the utmost, your powerful influence with the public, and with the Federal Government, to prevent the occurrence of a war in which it would be the extreme of folly and wickedness to engage, whilst we are endeavoring to exercise a similar influence in this country. We feel confident that were the moral power thus possessed, but exercised in its full and legitimate extent on both sides of the Atlantic, it would not fail to effect the object we have in view—the preservation of Peace and Prosperity, both in your country and our own."

16th of January, 1846.

Ardently desiring this happy result,

We remain, &c.

This has received the signatures of most of the leading firms in Huddersfield.

#### MANCHESTER ADDRESS.

From the Persons assembled at a Meeting convened by Public Advertisement, and held in the Corn Exchange, Manchester, 2d of February, 1846.

To the Citizens of New York and the Inhabitants of the United States generally.

FRIENDS,

Accept this as a token of friendship and unfeigned good-will, and of our earnest desire that nothing may be allowed to interrupt those amicable and mutually beneficial relations, which, under divine favor, have now for so many years subsisted between your country and our own.

Unhappily there is, at this moment, the rumor of a possible breach of these friendly relations: and our object in thus addressing you is, to ask your aid in endeavoring to dispel a rumor so baneful in its present consequences, and so calculated to lead to still more disastrous results.

It were a mere truism to say that Peace is a great blessing; and that war is a scourge and a curse. You know and we know that a hostile contest between the two nations would fearfully demoralize both; that it would paralyze Commerce; that it would for a long period mar the prospects of the people of both countries. But, indeed, language would fail adequately to describe the folly and wickedness of a war about a desert and comparatively valueless territory, a war which would "load both nations with guilt, in proportion as it galled them with woe."

You and we have a common ancestry, which unites us in a closeness such as unites no other two nations. Our ties are such that, should war arise, men must on either side, be hired to be "murderers of fathers, and murderers of mothers."

We desire to acknowledge our dependence, for "life and breath, and all things" on the Governor of the Universe, on Him, who, having made the sea as a highway for the nations, and the "trade wind" as a wafting-power, has, in His providence, thus designed, that the varied products of the varying climes of the earth should be freely borne from the shores of one nation to the shores of another. We therefore sincerely congratulate you and ourselves on the early prospect of a still closer bond of commercial union between these two great nations.

It was a wise proposition of one of your own countrymen, that all international treaties should contain a clause, binding the two contracting parties to refer any future question in dispute to the decision of arbitrators: we invite you to assist us in endeavoring to have this proposition brought into immediate practical use; to unite with us in declaring to the world, that these two enlightened and powerful commonwealths ought to cease from War; that they ought no longer to appeal to that last and worst resort of the rulers of nations, recently described by the venerable philanthropist Clarkson, now in his 86th year, as "fit only for wild beasts, and below the reason and dignity of man."

"We ask you to unite with us in recording a solemn testimony that the differences of these two countries ought to be settled, not by arms, but by reason—that arbitration, and not coercion, ought now to be the final resort—that the pen, and not the sword, must now be the arbiter of these nations."

"Accept this, then, as a token of our friendly feelings—of our wish that you and we, and the other nations of the earth, whom Providence has designed to be mutually de



pendent, may become more and more united in the bonds of a universal Christian brotherhood; and of our hope that the golden chain of amity, which has for many years linked you and us in a common bond, may become brighter and stronger—that the peaceful heralds of commerce which are daily wafted across the Atlantic, may hold on their uninterrupted course, and that hostile armaments may only be heard of in the record of events long past and ever to be deplored.

“Wishing you health and prosperity, we subscribe ourselves, YOUR FRIENDS.

“Signed in behalf of a Public Meeting, held in the Corn Exchange, Manchester, Old England, 2nd February, 1846. BY W. MCKERROW, CHAIRMAN.”

#### FRIENDLY APPEAL

“From the Inhabitants of Plymouth, Great Britain, to the Citizens of the United States of America, for the purpose of averting War between the two Countries.”

“To the Legislators and Citizens of the United States of America:

“Friends and Brethren,—

“We are deeply concerned to perceive that there are any indications, how remote soever, of threatened hostility between your country and our own. Towards your nation we entertain, in common with the vast majority of our fellow-subjects, feelings of sincere good will. As the friends of peace throughout the world, we desire that all those who delight in war may be scattered; but with you, to whom we are allied by community of national origin, by identity of language, by similarity of many of our laws and institutions, we earnestly and especially deprecate hostility. Moreover, by war, our commercial intercourse would be seriously impeded, the progress of civilization and of science be obstructed, immense pecuniary loss be incurred, domestic ties be broken, humanity be outraged, life to a fearful extent be sacrificed, and dire offence committed against the laws of our beneficent Creator. By war we must both lose much; and what could the victor gain that would be worth one thousandth part of the cost of the conflict.

“Again: whatever be the value of the Oregon Territory, it would be a poor compensation to the owner, for the blood and treasure which would be spent in acquiring it: and then too, the dispute respecting it may so easily be settled by arbitration, if other and simpler means be ineffectual.

“Let us, we entreat you, agree to exert all our influence, personal and political, on each side of the Atlantic, to frustrate the devices of those ambitious and reckless spirits, in either country, who, by precipitating us into conflict, would render us the scorn of the world; while the energies and influence of two great nations, which ought to be combined for the benefit of the entire human race, would be foolishly and wickedly employed in inflicting mutual and widely-spread injury and destruction.

“Allow us, then, to hope that your cordial response to this appeal may strengthen the bonds of amity between us, and promote the interests of universal peace.”

Dated 27th Jan. 1846.

Signed by several hundreds of the Inhabitants of Plymouth, headed by the Mayor, and six Borough and County Magistrates, and two Clergymen of the Establishment.

As a ready response to these Friendly Addresses seemed desirable, as an evidence of the cordiality with which they were received in this country, we wrote to several persons in Boston and other places, particularly addressed in these friendly communications from abroad, suggesting an effort to send back a response, if possible, by the same steamer. Among others, we addressed a letter on this subject to the Rev. Geo. W. Briggs, of Plymouth, Mass. His letter in reply is so apposite to the history of this social movement, and so replete with the warm sentiments of universal brotherhood, that we cannot refrain from giving it to the public.

E. BURRITT, ESQ.

Plymouth, Mass. Feb. 25, 1846.

MY GOOD FRIEND,

Yours of the 23rd was received last night. We were moving in the special matter you propose, before your letter came. Monday evening, the 23rd, we had a large Peace Meeting, when different gentlemen discussed the general subject. The Chairman, who had just seen these Addresses,—I had not seen them then,—communicated them to the Meeting. And a Committee was raised to respond to the Plymouth Address, consisting of myself, Rev. R. Tomlinson, and J. Russell, Esq. We all felt at once constrained to do it, when the suggestion was made. We shall report a brief reply to-morrow evening, to send it back by the same packet as you suggest. I agree with you, that nothing is more beautiful and hopeful than this peculiar movement. When MEN send over lands and waters the song of Peace, once sounded through the sky by the Angels, we may well thank God and take courage. I will send you a paper containing an account of our Meeting. I received the slip you mentioned, and others also, for which I suppose I am indebted to you. I truly thank you for them all.

Yours very truly,

GEORGE W. BRIGGS.

A day or two after the reception of this letter, we received from Rev. Mr. Briggs, a copy of the Old Colony Memorial, containing the following account of the Meeting.



**PEACE MEETING.** A large meeting of our citizens was held at Leyden Hall, on Monday Evening, the 23d inst. to consider the criminality of all war, when judged by the spirit of christianity, and to discuss the possibility of establishing international judicial tribunals for the settlement of National controversies.

WILLIAM THOMAS ESQ. was called to the Chair.

Remarks were offered by Rev. Mr. Foster, John Russell, Esq. Mr. Wm. S. Russell, and Rev. George W. Briggs.

One of the most interesting incidents of the meeting was the communication by the Chairman of some of the friendly appeals by the lovers of Peace in England, to their brethren in the United States. This movement, commenced in Manchester, seems to be rapidly spreading in England, and it is one of the most hopeful signs of the times. And we cannot doubt that these messages of love will be responded to in this country, in the same spirit in which they were conceived. No war could ever occur between these great Nations, were the Friends of Peace in each country thus to shake hands in love, across the ocean. It was a particularly pleasing circumstance, that one of these appeals came from Plymouth, England, the place whence the name of our town was derived; and a committee of three was raised to prepare an answer from Plymouth in Massachusetts, to that appeal, and to report the same at a subsequent meeting. The committee were Rev. George W. Briggs, Rev. R. Tomlinson, and John Russell, Esq.

On Thursday evening, the 26th, a large number of our citizens again assembled, to hear the report of their committee, and to continue the discussion of the general subject. The committee unanimously reported a response to the friendly appeal from Plymouth, England, which was adopted by the meeting. It was suggested that the answer should be circulated throughout the town for a general signature; but, in consideration of the earnest desire to send a reply immediately, by the packet of the 1st, from Boston, it was voted that it should be signed by the committee, and the Chairman of the meeting, and transmitted by them to the Mayor of Plymouth. We append a copy of this reply:

#### A RESPONSE

To the friendly appeal from the inhabitants of Plymouth, Great Britain, to the citizens of the United States of America, for the purpose of averting war between the two countries, by the inhabitants of Plymouth, Massachusetts.

FRIENDS AND FELLOW CHRISTIANS.—

More than two hundred and twenty-five years ago Pilgrims from England gave the name of Plymouth to this spot, because Plymouth was the last town they left in their native land, and because they received many kindnesses in their need, from some of the Christians there. Your friendly appeal, at this juncture of public affairs, read at a large meeting, convened for the discussion of the principles of peace, convinces us that the sympathies of feeling in that former generation, have suffered no decay by the lapse of time. A kindred spirit beats in the heart of Plymouth, in old England, and its daughter in Massachusetts, at this day; and although your appeal was not particularly addressed to us, we are impelled to give it an immediate response.

We respond with unfeigned fervor of heart to all your words of love. We deem war in every case as an unutterable calamity. But, a war between two nations, so advanced in civilization, and Christian feeling, as your country and ours, we should regard with especial horror and anguish of soul. We are descendants of one stock; children of the same household. We have been nourished at the same great fountains of literature and learning. We have been baptised into the same great faith. We are brothers in the flesh; brothers in mind; brothers in Christ. Both nations, too, are plainly called to great duties and great destinies in the unfoldings of Providence; duties and destinies which can alone be fulfilled in the reign of peace. The only strife between us, should be the double emulation to see which may do most for the advancement of civilization, the progress of the world, by diffusing and perfecting the arts, the knowledge, the freedom, the purer religion, possessed by the Anglo-Saxon race. For two such nations to fail to settle amicably a controversy like that now existing between our respective Governments, and therefore to become desolated by the calamities, and corrupted by the countless crimes of war, seems to us a sin alike against natural affection, the leadings of Providence, and the Redeemer's law of love, without defence or palliation. If Great Britain and the United States cannot amicably settle their present controversy, the friends of peace in the world may almost despair.

We rejoice that it entered the hearts of our brethren in England to send these friendly addresses over the ocean. We hail a movement so eminently Christian, as full of promise. The boundary-lines of nations could neither alienate nor separate them in heart, were the friends of peace thus to extend to one another the hand of fellowship and love. Nations would begin "to see, and to flow together." Surely, no war could be possible between our respective Governments, now, or at any time, if the lovers of peace in either land would continually send the olive-leaf across the waters, in these appeals and responses of Christian feeling, and Christian sympathy. The ambitious and wickedly aspiring in both countries, who attempt to stir up the spirit of strife, would be met by a moral power they would be compelled to obey, even though it did not remove the evil purpose from their hearts. We join you in your prayer, and your labors, to avert war between our respective Governments, and to secure a present and an everlasting amity. In the hope that



our response to your address, and through you, to all our brethren in England, moved by a kindred spirit, may contribute something to the end we mutually desire to secure, and that the labors of the friends of peace, here and there, may be crowned with entire success, we remain your friends,

GEO. W. BRIGGS, } Commit-  
R. TOMLINSON, } tee of the  
JOHN RUSSELL, } meeting.  
WM. THOMAS, Chairman.

After the adoption of the above response, the discussion of the general subject of the righteousness of war, and the probability of establishing some international tribunal, for the settlement of national disputes, was resumed. Remarks were offered by Rev. Mr. Tomlinson, Rev. Mr. Foster, J. Russell, Esq. and Rev. G. W. Briggs, and the meeting was again adjourned to Wednesday evening, March 4th, at 7 o'clock.

The following Address, written by Samuel E. Cones, Esq. was forwarded from Portsmouth, N. H., signed by more than 100 of the first citizens of that place. This fraternal response and that of Plymouth were borne back to England in the same steamer that brought over the Addresses from Boston, Manchester, Huddersfield, and Plymouth, as the first fruits, we trust of that spirit of peace and good will with which these friendly communications from the mother-country will be met and answered in all parts of this Union.

FROM THE INHABITANTS OF PORTSMOUTH, NEW HAMPSHIRE, U. S. A., TO THE  
CITIZENS OF ENGLAND.

Friends and Fellow Christians:

Having in common with our countrymen received your kindly communications, expressive of your earnest desire that the peaceful relations now subsisting between us, may be preserved, we hasten to respond to your appeals, and to assure you that none, on either side of the Atlantic, are more deeply impressed than ourselves, with the evils of war, and the calamities that would inevitably result from a collision between our respective countries.

Descendants, as we are, from a common ancestry, speaking the same language, and having mutual sympathies and interests; extensively associated in Commerce, and more particularly bound together by our efforts to extend over the earth, the blessings of Christianity, we cannot regard a war between us with any other feelings than those of the deepest regret and abhorrence. A resort to so barbarous a measure for the settlement of pending difficulties, would, in our opinion, be a violation of every principle of prudence, every dictate of conscience, every precept of the Gospel, and every claim of justice and humanity. We cannot entertain the idea, that two of the most enlightened and Christian nations on the Globe will be so unwise as to plunge madly into all the horrors of war; and yet the indications which have already been manifested, are such as should arouse the friends of peace to strenuous exertions, and not only that the present danger may be averted, but also that the cause of universal peace may be established upon a firm and enduring foundation.

If there are two nations upon the earth that have every reason for cementing a lasting friendship; who have the power of greatly benefiting each other, and should combine their energies for the intellectual and moral improvement of the human family, those nations are England and the United States of America. And it shall be our earnest prayer to Heaven, that the only strife between us shall be to see which shall surpass the other in philanthropy, benevolence, and true national glory.

As we have taken some liberties with the private correspondence of our English friends, in placing on record a succinct account of this novel and interesting movement, we would make some reparation by subjoining a hastily written letter of our own, in answer to theirs, which we sent out by the Cambria.

Worcester, Mass. U. S. A. Feb. 25, 1846.

MESSRS. CROSFIELD, ALLEY, & CUNNINGHAM:

MY DEAR FRIENDS:

I desire to be grateful to God that I am permitted to co-work with you in the blessed enterprise of philanthropy, which you have in heart and hand. I rejoice with joy unspeakable at the appearance of new stars of hope and promise in the heavens of Humanity. Brethren, the morning of a new era has illumined the horizon of mankind. FREE TRADE, the Commercial Harbinger of the Millennium, with its white, world-wide wings, is crossing the threshold of this hate-seared world, to fuse the nations into one peaceful and happy brotherhood; to prepare the way for the kingdom of the Prince of Peace to be established in all the territories, in all the hearts of the human race. The prospect of unrestricted Social and Commercial intercourse, makes my heart palpitate for joy; especially in view of the interesting and intimate union in which it will merge our two great nations. What a moral power may they not exert upon the rest of the world, when once united in the bonds of brotherhood and everlasting peace: I am steadfast in



the belief that the Anglo-Saxon race, has been set apart by God to do his great work of love to the human family in spreading the light of civilization and Christianity over all the habitations of men; a work which shall return into their own bosoms all the blessings they need to make them prosperous and happy. What a blessed thing it will be, then, if the small war-cloud which has been hovering over our countries, shall have been the means of bringing the friends of peace into an enthusiastic union against the common Destroyer.

The idea of these international addresses is truly a splendid conception. Nothing could be devised so well calculated to beget kindly and fraternal feelings between the two countries. I rejoice that you have thrown down the white glove of Christian rivalry to us. You will find that we are a "chip of the old block," and are ready to meet you in the field of friendship, armed and equipped according to the law of love, and there test the strength of our hearts to do each other good. Good old Uncle John Bull will find young Jonathan his equal in this contest. The fact is, "we wont be beat, we wont be beat" in feats of moral prowess. "Come one, come all,"—we will measure hearts with you in any field of philanthropy you may choose. You shall get no advantage over us in the use of that omnipotent weapon which the gospel has given to "overcome evil" and enemies with. We can wield that weapon too, and it is the very one we will meet you with. It may be a small conquest to overcome evil with good, but it will require long and hard-fought campaigns to overcome good with good; such a contest has never been waged in this war-burnt world. Let come this "tug of war" as soon as you please; we are ready.—In such a struggle the triumph must belong equally to the vanquished and the victors. Why, you Knights of the order of Bethlehem! if you provoke us into this conflict, we will never give over until we have leveled every rampart of your national prejudice even with the ground, and planted the white, dove-winged banner of Peace on the tallest pinnacle of your acropolis. We have legions of brave men on this side of the Atlantic, who would walk straight through the strongest walls of international estrangement and ill will, in case of such a war with England.

There is something kind and affectionate towards old England associated with the names of nearly all of the cities and towns in this country: the record of filial souvenirs, which time nor human violence shall ever obliterate. There is scarcely a village, city, or hamlet, of Anglo-Saxon name in Old England, which has not half a dozen namesakes in America. Our pilgrim fore-fathers, in their attachment to their old homes, sought to reproduce them nominally in this new world. Thus our largest towns and cities are called after English towns and Englishmen. Against your venerable York, we have a New York; a Boston for a Boston; Rochester for Rochester; New London for London; Worcester for Worcester; Norwich for Norwich; Plymouth for Plymouth; Portsmouth for Portsmouth; Brighton for Brighton; Norfolk for Norfolk; and so on, a duplicate of almost every place that bears a Saxon name in the British Realm. Now, I would suggest, in order to make these addresses more personal, that it would render them peculiarly interesting, if they were sent to towns in this country bearing the same name as those from which they were received. It would be more like mothers writing to their daughters, and would create a peculiar interest here from that circumstance. Nothing could be more felicitous than the address from your Boston to our Boston. It revives recollections of the kindest nature, full of social yearnings toward the mother-land of New England. The address has been laid before the mayor and council, and I trust the next Steamer will bear back to Old England's Boston a greeting full of filial affection from her trans-atlantic daughter. I have written to a minister of the Gospel in our Plymouth, enclosing a copy of the address from your Plymouth, and I hope some response may go back even by this Steamer. I have printed three of the Addresses on my "Olive-leaves," and sent 1000 of them over the land from Canada to Texas, to 700 newspapers, and to all our members of Congress. Next week I intend to issue as many more, containing your Manchester Address, and the one from the "National Association," London, if I can get it. So you see, I have put the documents in a fair way of getting abroad. If my life is spared, I hope this may be but the beginning of our co-partnership in works of brotherhood. The appeal to British Merchants, which you sent me by the Hibernia, has been pretty well circulated and published in this country. I think these addresses will be read by millions of our countrymen and women, and be received and responded to in the spirit that inspired them. I send you herewith one of my "Olive Leaves," containing the addresses. As there is no postage on exchanges here, these "Olive Leaves," being reckoned a newspaper, go to editors without charge. I should be happy to co-operate with the friend you mention, and through or with him, be able to bring some facts relating to Peace and War, before the people of your country. I send one or two hundred of my "Leaves" to British papers, and would like to send a copy to every one in the Realm.

I trust you received my letter by the Hibernia, and the Olive Leaves inclosed. I send out by the Cambria, a copy of my appeal to Ministers, to about 100 of that profession in your country. I sent 160 to as many English and Irish papers by the Hibernia. I am grateful to you for the confidence you have reposed in me, and hope this is only the beginning of an acquaintance which shall ripen into the strongest personal friendship. And now may the God of Peace be with you and over you forever.

Yours most sincerely.

ELIHU BURRITT.